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*De uiuis regibus**Primus rex uiuus*

"Compaynouns, veez ceo ke ieo voy?  
 A poy ke ieo ne me devoiy;  
 De grant pour le quoyer me tremble,  
 Ueez la treis mors ensemble,  
 Cum il sunt hidous et divers,  
 Purriz et mangez des uers."

*Secundus rex uiuus*

Le secunde dist: "Ieo ay enuie,  
 Compaynoun, de amender ma vie;  
 Trop ay fet de mes volentez,  
 Et mon quoyer est entalentez  
 De fere tant ke m'alme acorde  
 Al dieu rei de misericorde."

*Tertius rex uiuus*

Ly tierz uif, ki destreint ses meins,  
 Dist: "Purquei fut homme humeins,  
 Pur ky deit receiure tiele perte?  
 Ceo fust folie trop aperte;  
 Ceste folie ne fist unkes dieux,  
 Si courte ioye et si grantz deduitz."

*De mortuis regibus**Primus rex mortuus*

Ly premer mort dist: "Damoysel,  
 Ne ubliez pas pur sel oisel,  
 Ne pur vos robes a orfeis,  
 Qe vous ne tiegnez bien les leys  
 Qe Jhesu Crist ad ordiné,  
 De sa seinte volenté."

*Secundus rex mortuus*

"Seignours," dis le secund mort,  
 "Uerite est ke la mort  
 Nous ad fet tiels cum nous sumus,  
 E vous purirez cume nous sumus,  
 Tut seez ia si pur ne si fin;  
 Ore purueez vous devant la fin."

*Tertius mortuus*

Le tierz mort dit: "Sachez,  
 Ieo fu de mon lynage chief,  
 Princes, reys et conustables,  
 Beals et riches, joyanz, mes tables;  
 Ore su si hidous et si nuz  
 Ke noy ver ne deigne nuls."

H. A. TODD.

*A FRAGMENT OF OLD ICELANDIC.*

When in Iceland, several years ago, a small piece of old parchment was given to the writer by Jón Árnason, the collector of the legends and folk-lore of Iceland.\* Though not of great intrinsic worth, the gift was, in its way, one of no little rarity and value, intended, its recipient was happy to think, as a mark of especial esteem. Thanks to the indefatigability of early collectors, Árni Magnússon at their head, Iceland has been as thoroughly stripped of her early vellums, and even of their paper transcripts, as though they had never existed; and beyond those preserved in the archives in Reykjavik and the few fragments possibly in the hands of some private individuals who know their value, there are absolutely no parchments of any size, sort, or condition, left in the country. When, accordingly, the fragment here in question was proudly exhibited to friends in Reykjavik, no little wonder was expressed that it should have been given away to be taken out of the land, and the kind-hearted donor was, no doubt, taken to task for his indiscretion.

The vellum is the leaf of a book, written on both sides,  $3\frac{1}{2} \times 4\frac{3}{8}$  inches in size; the top and bottom are straight; on the front is a slight rent which does not extend through the mar-

\**Islenzkar Thjóðsögur og Æfintýri. Leipzig, 1862. 2 vols.*

gin; the back is ragged where it has been forcibly torn from the stitching, but the torn places do not affect the text. It is a palimpsest manifestly cut down to its present size from a larger leaf; traces of the rubrics and of the original characters are plainly visible, but illegible; there is a small hole in the lower half of the page, whether in the original MS., or cut when it was scraped, it is impossible now to determine. The parchment is much discolored, but cleaner than most Icelandic vellum, early or late. The ink is black and the hand round and clear; the catch-words at the bottoms of the pages are cursive. The origin of the fragment is probably to be placed near the middle, or, possibly, in the first half of the 15th century.

From a literary point of view the contents of the leaf are of no value. It is simply a part of a homily on the Lord's prayer—whether coincident or not with the one in the homily-book printed by Unger, Cod. A. M. 619,† the writer has no means of knowing, as that book is not at hand. Philologically, however, the text is not without value, and as this fragment is in all probability, the only scrap of Icelandic vellum in America, it is, perhaps, worthy of reproduction here. Its peculiarities of diction are those common to almost all Icelandic MSS. It is, accordingly, first printed as nearly as possible *verbatim et literatim* and then extended, without, of course, any attempt at a normalization of the orthography.

†Gammel norsk Homiliebog. Christiania, 1864.

<sup>u</sup>unu 7 <sup>o</sup>ollu folki til gagns 7 goda | g<sup>f</sup> þu  
 Drottin<sup>u</sup> gud himnesk<sup>r</sup> fad' | ollu<sup>u</sup> h<sup>r</sup>ku<sup>u</sup> k<sup>g</sup>  
<sup>u</sup> 7 h<sup>o</sup>ðf<sup>u</sup>dingiu | 7 ollu<sup>u</sup> þm<sup>u</sup> sm<sup>u</sup> fuerdit haf  
 a 7 er a hndi folgid | frid samþycki 7 sa  
 helldi | vpp a þ ad vi' m<sup>g</sup> <sup>o</sup>uu<sup>u</sup> konu 7 b<sup>o</sup>ðrn  
<sup>u</sup> | 7 aullu þui sm<sup>u</sup> þu hf off<sup>u</sup> uar samlg  
 a gfid | mættu lifa g allri god<sup>i</sup> tygt<sup>u</sup> | æ<sup>u</sup>  
 dygd | fids<sup>r</sup>emi 7 Gudhræslu<sup>u</sup> | þth<sup>u</sup> þu sialf<sup>r</sup>  
 hf<sup>r</sup> sagt | leitid fyrst gud<sup>g</sup> kykiss<sup>u</sup> o<sup>c</sup> hnf  
 riettlætis þa sk<sup>u</sup> þ allt anad yd<sup>u</sup> t'legiast | f  
 Og fyr' g<sup>f</sup> þu off<sup>u</sup> vor<sup>w</sup> skulld' | Suo sm<sup>u</sup>  
 vi' fyr' gfu<sup>u</sup> voru<sup>u</sup> skulldunautu<sup>u</sup> |  
 Upp a þ uortt<sup>w</sup> hita m<sup>u</sup> eigi hafa eina  
 Rietta huyld 7 sa<sup>u</sup> uiskun<sup>w</sup> gledi 7  
 ey<sup>u</sup> þurfa ad otta<sup>u</sup> st<sup>r</sup> e<sup>u</sup> mistreyfta | f<sup>r</sup>  
 f<sup>o</sup>ku mikileika fyndana | gack ei g dom  
<sup>d</sup>mr<sup>v</sup> off<sup>c</sup> e<sup>r</sup> riet<sup>a</sup>t | O þu himneski fad' he  
 lld<sup>r</sup> skyl og f<sup>r</sup>lat off<sup>u</sup> vor<sup>w</sup> fynd' | 7 reika<sup>u</sup>  
 off

off<sup>c</sup> ei nie t'leg þær off<sup>u</sup> t' vonda | þui vi'  
 vilu<sup>u</sup> gnan<sup>r</sup> f<sup>g</sup>fa af hita m<sup>g</sup> þini<sup>d</sup> u  
 arsaml'ri hialp 7 tilkomu | had<sup>u</sup> sm<sup>u</sup>  
 off<sup>u</sup> hf<sup>r</sup> vid giortt a moti | giorndi suo  
 þm<sup>u</sup> gott sm<sup>u</sup> off<sup>u</sup> hfa<sup>u</sup> giortt vont 7 tia  
 þm<sup>u</sup> af hita allu<sup>u</sup> kærleika | f<sup>r</sup> þui ad  
 þu uillt off<sup>u</sup> var<sup>o</sup> fynd' 7 b<sup>o</sup>t | 7 misgi<sup>u</sup>  
 ninga f<sup>r</sup> gfa<sup>u</sup> | 7 forlata | ef ad vi' af  
 hita f<sup>u</sup> latu 7 f<sup>r</sup> gfu<sup>u</sup> þm<sup>u</sup> sm<sup>u</sup> off<sup>u</sup> hfa<sup>u</sup> git<sup>o</sup>  
 a moti | þra skulld' 7 brot |

gn Leidd off ecki g freiftni  
 Lat þ alldri skie Drottin Gud himne

<sup>r</sup>fað' | ad                      v<sup>i</sup> föllu <sup>c</sup>ura synd  
<sup>r</sup>laft | <sup>n</sup>þo                      u<sup>i</sup> freiftu<sup>t</sup>ft | 7 <sup>c</sup>ura  
 freiftni lyðu | þar kō þu 7 hialpa |  
 off | ó ueit off hiaftōdu m<sup>g</sup> þýnu hei  
 l'ga anda | suo v<sup>i</sup> mættu strýða 7 sta  
 nda m<sup>n</sup>'a m<sup>g</sup> þíni hialp | moti holldi  
 og blo

heimunum og ollum folki til gagns og goða. gef þu  
 Drottinn, guð, himneskr faðir, ollum herrum, konung-  
 um og höfðingjum, og ollum þeim sem suerdit haf-  
 a og er a hendi folgið, frið, samþycki og sam-  
 helldi; vþ þa það að vir með uorum konum og börn-  
 um og allu þui sem þú hefir oss undarsamlig-  
 a gefið mættum lifa i allri goðri tygt, um æverandu  
 dygd, siðsemi og Guðhræslu: þui að þú sialfr  
 hefir sagt, leitið fyrst guðz rýkiss oc hans  
 riettlætiss þa skal það allt annað yðar tilleggiast.  
 Og fyrirgef þu oss vorar skulldir, Suo sem  
 vir fyrirgefum vorum skulldunautum.  
 Uþ þa það uortt hiarta meigi hafa eina  
 rietta huyld og samuiskunnar gleði, og  
 ey þuifa að ottast eðr mistreysta, fyrir  
 sökum mikileika syndanna, gack ecki i dom  
 meðr oss eða riettl. O, þu himneski faðir, he-  
 lldr skyl og fyrirlat oss vorar syndir, og reikna

oss

oss ecki nie tilleg þær oss til vonda: þui vir  
 vilium giarnan fyrirgefa af hiarta, með þinni und-  
 arsamligri hialp og tilkomu, huað sem  
 oss hefir verið giortt a moti; giorandi suo  
 þeim gott sem oss hafa giortt vont, og tia  
 þeim af hiarta allum kiærleika; fyrir þui að  
 þu uillt oss vorar syndir og brot, og misgior-  
 ninga fyrirgefa og forlata, ef að vir af  
 hiarta forlatum og fyrirgefum þeim sem oss hafa giort  
 a moti þeira skulldir og brot.

Inn Leidd oss ecki i freistni.

Lat það alldri skie, Drottinn, Guð, himne-  
 skr faðir, að vir föllum i nockra synd  
 eðr last. Enn þo uir freistumst og nockra  
 freistni lyðum, þar kom þu og hialpa  
 oss, oc ueit oss hiaftōdu með þýnum hei-  
 laga anda; suo vir mættum strýða og stæ-  
 nda maunliga, með þinni hialp, moti holldi

og blo

## NOTES.

I. 8. The MS. has plainly *þth*, which has been rendered, perhaps wrongly, by *þvi að*.

I. 17. The transcriber evidently first wrote in several words incorrectly and then wrote them over, as best he could, leaving behind, however, above the words, several letters that it was impossible to incorporate and not easy to erase. II. 1. *þær (Sic)*. II. 13, 14. Whether *nockra* or *nockura* is scarcely to be determined from the abbreviated form used; *ck* is written on the analogy of *ecki*, which is given in full.

Vowels. Vowel length is indicated, but not consistently, by the diæresis or the second marks: *rykiss*, *hüyld*, *þýnum*, *strýða*, *lýðum*, *þú* and *þu*; but *eý*, *Guðhræslú*, *samuiskunnar*, *þurfa*. In *tillégiast* the diæresis indicates consonantal gemination.

Vowel interchange. *y* takes the place of *i* in: *skyl*. With the diæresis or the seconds it stands for *y* in: *rykiss*, *hüyld*, *þýnum*, *strýða*, *lýðum*. *y* is once written *ie* in: *nie* for *ný*. *u* and *v* interchange: *suertit*, *suo*, *uorum*, *uortt*; but *vorar*, *vorum*, *uir* and *vir*, *Upp* and *vpp*. *ei=e* in: *meigi* for *megi*. *vér*, prn. I. pers. nom. pl., occurs always as *vir*, *uir*.

Umlaut. *u*-umlaut occurs with its proper sign in: *höfðingium*, *bornum*, *sökum*, *hía-stöðu*; *aullu* also occurs; but *allum*, *ollum* three times, *follum*.

Consonants. *j* is always written *i*; it shows itself, as in the present language, graphically in: *riettlætiss*, *rietta*, *riett*; after palatal *g-k* in: *giortt* and *giort*, *misgiorninga*, *skie*.

*T*-final occurs only in: *suertit*; it is already weakened to *ð* in: *folgið*, *gefið*, *leitið*, *að*, *annað*, *huað*. I have, accordingly, also printed *pað*, which in this as in other MSS. is written *þ*.

*D* and *ð* are throughout both written *d*.

*Oc*, 'and,' occurs twice, as does also *og*; otherwise it is represented by the sign 7, which has been transcribed *og*.

Consonantal gemination occurs incorrectly in the following places: *tt* in: *uortt*, *giortt* twice, but also *giort*. *ll* in: *sanhellði*, *skulldir*, *hellðr*, *uillt*, *alldri*, *skulldunautum*, *hollði*. *dd* (for *ðð*) in: *Leidd*. *ss*-final in: *rykiss*, *riettlætiss*.

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## SIGFRIED—ARMINIUS.

It is of course no new idea that the hero of German history and the hero of the Norse and German saga are the same person. Arminius, the chief figure in their national life, would otherwise be unrepresented in their popular traditions, while we know from Tacitus that he was one of the chief subjects of the songs of that time. It is intrinsically improbable both that so great a man as Arminius should wholly vanish from the minds of those who owed to him their national existence, and that Sigfried should not have some such historic representation as we know existed for Dietrich, Etzel, and others. These considerations led German scholars as far back as Mone, half a century ago, to suggest their identity, though it must be confessed without sufficient proof. The first to bring the matter to a point where it could claim to be more than a fancy was Vigfusson, in his volume of Essays on Jacob Grimm's birthday. Much, however, that he suggested was not of a character to commend his thesis, and several points remained still untouched, so that it is not superfluous to examine the subject once more, and briefly to summarize the grounds on which their identity is based.

I am indebted for much of what follows to the kindness and generosity of Professor Kluge of Jena, without whose assistance I should have been unable to offer the greater part of what I believe to be new in this paper.

THE NAMES What was Arminius' German name? Whatever it was, it was not Hermann, which would have given in Latin \*Chermanus. Arminius is the name of a Roman gens, otherwise not unknown to history, which, we may suppose, adopted Arminius during his stay in Italy in childhood. But we have a clue to his German name in that of his father, Sigemerus. His uncle also had a name of which the first part Sige- was the same, so that this Sige- is obviously a family name, and it is no great stretch of imagination to suppose that, like his father and his uncle, Arminius was named Sige.

Arminius had a brother whom the Latins called Flavius. If we seek for a High German name of equivalent meaning we shall find it in the O. H. G. Fizzil, and this is of